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POSSESSIONS AND AFFIRMATIONS OF PROTESTANTISM

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WE FIND that possessions and affirmations of Protestantism are many and inclusive, and some of them are as follows:

It affirms Christ's pronouncement, viz., "Render unto Caesar the things that are Caesar's; and, unto God, the things that are God's," which expresses His great ideal of separation of State and Church.

It possesses inherent basic sanctions of Christianity as promulgated in rulings of the only seven General Councils ever held by the whole Christian world—prior to the separation. (General Councils: 325 A.D. Nicaea; 381 A.D. Constantinople; 431 A.D. Ephesus; 451 A.D. Chalcedon; 553 A.D. Constantinople; 680 A.D. Constantinople; 787 A.D. Nicaea).

It possesses record facts-of-cause for a separation of East and West—the Eastern Church becoming involved internally in questions of doctrine; while the Western, seated as it was in the midst of the tumbling-down, Roman, political and military structures, necessarily at least for a time became involved in assumption of political and military authority patterned somewhat after that of the Roman Empire. This was in addition to its religious work and resulted in the inevitable quibblings over political dealings in various states. The former, thus weakened, failed to hold against pressure of inroads by the newer Mohammedan Religion, losing valued holdings in the Holy Land; and the latter, thus weakened, failed to hold together against pressure of resultant internal dissension, losing in the Reformation to Protestantism.

God's Laws of Nature are such that some civilization functions seem delegated to State and others to Church; and, where there develops friction between these agencies, the finger of Public Opinion usually points to some "tampering-with" as the cause, and per-

sistence in which would not benefit population-solidarity nor a nation's institutions.

It possesses a veritable "train" of Forms, Ceremonies, Sacraments, Creeds, Commissions, Scriptures, Biblical-examples, Injunctions, Directives and patterns-for-work-of-Evangelism upon which our forefathers transported our blessed religion from the remotest times out to the present day.

Influences produced by these possessions would in time and in growing knowledge lift up leaders such as John Huss (1419), Martin Luther (1483), John Knox (1505), John Calvin (1509), Thomas Cranmer, Roger Williams (1603), John Wesley (1703), and others, who reached sufficient height to score a view of awe-inspiring proportions depicting the whole Religious Universe in its majesty and magnificence—a new ideal to these thinking men envisioning "all people as children of the same Almighty Parent and inhabitants of the same planet and living under the potential unawakened splendor of the Fatherhood of God and the Brotherhood of Man." Leaders who saw this Ideal upon the horizon of humanity pointed it out from their respective points of view; and, others seeing it, stood up with heads high, and there appeared upon the earth new organized hosts—the Hussites, Lutherans, Presbyterians, Episcopalians, Baptists, Methodists—and others ever on and on, unity in diversity. This is one of the veritable Ideals of Christ which must be pointed out to each new generation and is full-time work for the whole Christian Church. Thus, the mighty outpouring of the spiritual enthusiasm that took place among the 120 Apostles and Disciples in the Upper Room in Jerusalem on the Day-of-Pentecost seems destined never to yield, and must and does move on and on.

New truths are difficult at times to accept by growing individuals and peo-

ple. It is like the shock that comes with the passing from the mind of a child to that of an adult, when the individual realizes belief in Santa Claus is not in equilibrium with sound reason nor with God's Laws of Nature, but in truth is a spiritual conception and furnishes a good example for comparative uses and otherwise.

It possesses history of early leaders who singly faced the "Church Power in position" and often suffered accordingly (let him who is not guilty cast the first stone!), but their ideals led ever increasing numbers onward to affirm the practices and purposes of the Christianity of the Century of Christ—affirming the Commission of a Ministry that would devote itself to the dignity and magnitude of spiritual leadership, teaching and persuading alone, maintaining itself wholly as exemplified by Jesus; and exercising itself in political realms only by exalted influence, preaching Christ as the Spiritual High Priest available to every individual believer through medium of meditation, confession, prayer and communion with the omnipresent Holy Spirit and Comforter, as prevailed in the Century of Christ.

It possesses belief in the principle of Think-and-Let-Think, and each of its units is approachable.

It possesses a membership that participates in church government by representation, who are not merely communicants of no voice, as in the centuries early in Christianity.

It possesses a Ceremony of the Lord's Supper or Holy Communion in which the lay membership shares together with the ministry, as in the Century of Jesus.

It stresses the importance of the Church in the lives of men, and its work probably is still in infancy filled with great expectations and ambitions for a revival in the Christian World that should lead to a resumption of the ancient practice of holding General Councils of World-Wide Christianity, as prevailed in the early centuries after Christ.

It possesses a Church in which the Glory of God shall be reflected and expressed throughout all the ages!

ABUSE OF THE PUBLIC PRESS

THE *Mobile Press* of Alabama published the following remarks of Lionel F. Baxter, a Birmingham radio executive and civic leader, made before the Spring Hill College graduating class: "The Roman Catholic Church 'is the only hope for world peace. Humanity cannot be saved unless it becomes Catholic [i.e., Roman Catholic] in one Truth and one God.'"

Doubtless Mr. Baxter believes what he told the graduating class of the Roman Catholic college, but what are the facts as disclosed by history? We cite 1,500 years of the most bloody period in human history when Europe was Roman Catholic and when the teaching of the "one (alleged) Truth and one God" prevailed.

Moreover, the First World War was started because of a secret treaty with Serbia executed by the pope in the Vatican, June 24, 1914. The late Dr. Gilbert O. Nations, the noted publicist and commentator, stated that this treaty was drawn by the eminent Jesuits who composed the *Curia Romana*. "It was designed to appear harmless and beneficent. . . . Sections two and three have the effect of annexing Serbia as a province to the unique world-encircling Papal Empire and of making the two prelates who reign over that province 'depend for ecclesiastical affairs directly and exclusively on the Holy See.'"

"Section five taps the royal treasury for the salaries of the two alien prelates thus enthroned in the capital and Uskub, while section ten permits those prelates to place the entire Roman priesthood and the swarms of nuns in the kingdom then or at any future time on the government payroll as catechism teachers in the state schools.

"Section eleven imposes on Serbia the burden of building and maintaining a Roman Catholic seminary at the capital city for the training of Roman priests. . . . Section thirteen permits the papal government to establish its own courts in Serbia to determine the validity of marriages to which any Roman Catholic claims to be a party in interest, and the next section subjects the entire country to the Romish requirements that all children born of such marriages shall be trained and brought up in the doctrines of popery.

"Section eighteen exempts virtually all Roman Catholic property in the kingdom from taxation, though the hierarchy and priesthood and nuns and teachers in the seminary have their hands deep in the national treasury to collect salaries to be fixed by themselves.

"Finally, section twenty binds Serbia to let the Vatican put its own construc-

tion on the treaty by providing that it shall be construed 'in harmony with the Canon Law.' (Emphasis is by Doctor Nations.) . . .

"This iniquitous yoke was fastened on Serbia in secrecy, June 24, 1914. Immediately thereafter Roman Catholic mouthpieces here and throughout the world boasted of it as a masterpiece of Vatican diplomacy, since not over one-third of one per cent of the Serbian people were then Roman Catholics.

"That boasting made the secret treaty known in Serbia. Four days after the treaty was signed, Archduke Francis Ferdinand, Roman Catholic heir to the Austro-Hungarian throne, known to be a secret party to the policy embodied in the treaty, was driving with his morganatic wife on a prominent street of Serajevo, capital of the little subjugated state of Bosnia, when a young Serbian student named Gavrio Prinzip shot them both to death.

"That tragedy brought from Austria-Hungary, July 23, an ultimatum to Serbia in terms which no independent nation could possibly accept. The ultimatum required an answer in two days. Answering, Serbia accepted all terms that could possibly be accepted and asked that the whole matter be referred to The Hague Tribunal or to the powers which in 1909 had consented to the incorporation of Bosnia and Herzegovina into the Hapsburg Empire.

"Immediately the Austrian war machine—second greatest in the world—was bombarding Belgrade and the awful cataclysm was upon mankind. Subsequent developments confirmed every conclusion here set forth. Those events . . . [left] no possible doubt of the deep infamy and guilt of the Vatican."

The Second World War was instigated by dictators of the Roman Catholic faith, Hitler and Mussolini, who were aided and abetted by Franco, the Roman Catholic dictator of Spain. That the Vatican's hand was in the Second World War cannot be doubted from all the facts and procedures. Poor Serbia again suffered in this war. Archbishop Stepinac, who was recently exiled to his church and little home town by the Yugoslavian Government after being tried and found guilty and sentenced to sixteen years in prison, was the reigning Roman Catholic prelate in the Kingdom of Yugoslavia when over 500,000 Protestants, Serbians and Jews were slaughtered by Roman Catholics. That he was directly responsible is attested by many of his own people.

In the same news item from which we quoted Mr. Baxter's remarks, there appears a statement Bishop T. J. Toolen made in an address at the close of the

ceremony "that much of the dishonesty and corruption in government and elsewhere can be traced to the lack of God in education."

Considering the record of the Roman Catholic hierarchy with respect to the First World War and its position in support of the dictators, Mussolini, Hitler and Franco, and with respect to the Second World War, causes one to wonder how and by what process of reasoning Mr. Baxter arrived at the conclusion that "the Roman Catholic Church is the only hope for world peace," and that "humanity cannot be saved unless it becomes Catholic in one Truth and one God." The facts of history and the machinations of the Roman hierarchy contradict both the truth and the implications of Mr. Baxter's spurious claims. E. R.

MASONIC RITUAL FOR THE BLIND IN BRAILLE

We publish the following interesting news from the *Freemasons' Magazine*, London, England:

"'Losing my sight has not deprived me of that private boon of being able to study my beloved Masonic ritual,' an experienced Mason said to a *Freemasons' Magazine* correspondent the other day. And so saying, he ran his fingers in lightning speed over the Braille copy of the Explanation of the 2nd T.B., and those glorious phrases describing the magnificence of the building came rolling off his tongue, just as fluently as if he were seeing the printed word."

The Ritual in Braille was on exhibition at the Braille Centenary Exhibition, which H. R. H. Prince Philip, Duke of Edinburgh, opened, and which made it possible for every Mason in London to see it.

Continuing, the *Freemasons' Magazine* stated: "Apart from the Masonic interest, this is a living exhibition, and short recitals are being given by blind pianists and organists.

"In England the name of Thomas Rhodes Armitage, M.D., is held in almost equal honour with that of Louis Braille. Doctor Armitage, who lost his sight in middle life, selected Braille type as the most suitable type for the blind and, in 1868, began the task of popularizing it in this country, where it was scarcely known. He brought to his task great intellectual ability, intimate understanding of the needs of the blind, vision and a readiness to spend lavishly of his own resources. He founded a society for producing books and music in Braille and promoting the education of the blind, and today that society is known as the National Institute for the Blind."

PUBLIC, PRIVATE AND CHURCH SCHOOLS SHOULD BE STUDIED

NONPUBLIC schools are of two types and both are supported by tuition. One is the church school whose purpose is to indoctrinate children and youth with such teaching as the churches supporting the schools think it desirable for them to have. The other type of private school is generally a boarding school, sometimes a day school, and sometimes both types combined into one.

The private schools are designed to give educational and cultural courses not generally available in public schools. Classes in some private schools are usually smaller than the classes in public schools, and these schools are conducted on a level that only boys and girls from financially well-to-do homes can attend.

The monetary cost of private schools sets up, of necessity, a barrier between its students and those less well off financially who attend public schools. In later years, when and if the students have to make their own way in the world, they have missed the training in "mixing" with the various groups found in public schools, and that may prove embarrassing and, in some cases, even costly. The private school usually specializes in preparing its students to pass the entrance examinations to universities.

When one comes to religion in school, there is found a triple picture. One church group wants to pay its way and does not want public funds (except, in some cases, tax exemption on its school buildings and this, of course, amounts to an indirect subsidy from the state).

Another group wants religion (sectarianism) taught in the public schools. While admitting that the public schools teach moral and spiritual values, it contends that "the humanism of current educational practice is not Judaism and is not Christianity."

The point the *Episcopal Churchnews* of Richmond, Va., in its issue of May 11, 1952, makes is that "the Christian has no quarrel with this humanism so far as it goes and so long as it does not set itself up as an idolatrous substitute for Christianity. But, if Christianity is quietly ignored in the classroom, the religion of Democracy becomes the actual faith of the pupils, Christianity is banished by silence to after-school hours."

Of course all sectarianism should be "banished by silence to after-school hours." Said Mr. Justice Black in the *McCullum* decision: "Pupils compelled by law to go to school for secular education are released in part from their

legal duty upon the condition that they attend the religious classes. This is beyond all question a utilization of the tax-established and tax-supported public school system to aid religious groups to spread their faith. And it falls squarely under the ban of the First Amendment (made applicable to the states by the Fourteenth) as we interpreted it in *Everson v. Board of Education*, 330 U.S. 1."

In a Dissent in that same *Everson* case, Mr. Justice Jackson stated: "This [religious] freedom was first in the Bill of Rights because it was first in the forefathers' minds; . . . It was intended not only to keep the states' hands out of religion, but to keep religion's hands off the state, and above all, to keep bitter religious controversy out of public life by denying to every denomination any advantage from getting control of public policy or the public purse. Those great ends I cannot but think are immeasurably compromised by today's decision."

"This policy of our Federal Constitution has never been wholly pleasing to most religious groups. They all are quick to invoke its protections; they all are irked when they feel its restraints."

Rev. Dr. Joseph M. Dawson, of Washington, D. C., Executive Director of the Baptist Joint Committee on Public Affairs, in an address in the Baptist Temple Church of Baltimore, Md., said: "Do they [the churches] imagine that it is either practicable or possible to provide strictly religious instruction in the public schools without its being sectarian and a violation of our constitutional separation of Church and State? When the churches ignore their God-given task, are they too stingy or too lazy to undertake it?"

"The public schools are our number one asset in the nation's civic life, the true source of our democracy and the greatest means to national unity. They teach moral and spiritual values. . . . The public schools are correctly called 'secular,' in the same sense that our government is called secular. . . ."

The third is the Roman Catholic parochial school. They profess to be in effect public schools and, therefore, hold that they are entitled to public funds. This, of course, is sheer nonsense, for the public does not control them, and certainly, in practice, however it may be in theory, does not inspect them to see that they conform to standards set by the state for the public schools. Neither does the parochial school require teachers' certificates for its nuns who teach in Roman Catholic parochial

schools. Besides, its interests are not the interests of the public but of that international ecclesiastical-political empire known as the Roman Catholic Church-State.

As Dr. V. T. Thayer so succinctly states in his book, *The Attack upon the American Secular School* (The Beacon Press, 25 Beacon St., Boston 8, Mass. \$3.00): "The purpose of this [Roman Catholic] attack upon public education as an illegal monopoly is, of course, to bring about a transformation in the existing relationship between Church and State in the United States. At present both constitutional provision and legislative act on both federal and state levels block this change. Accordingly, the long-term policy is to secure a repeal of offending laws and to revise offending constitutions in harmony with a concept of the relation between Church and State that will obligate the State to finance education, but permit the Church to conduct as well as to determine the form and the content of education." S. W.

62ND ANNUAL SUPREME COUNCIL CONVENTION OF GROTTO

The 62nd Annual Supreme Council Convention of the international Mystic Order of Veiled Prophets of the Enchanted Realm met in Toronto, Ontario, Canada, June 23-26, 1952.

It was reported by the editor of *The Black Fez* that the good fellowship of the Canadian contingent of the Order has never been surpassed in the United States. This was the consensus of the opinions of 500 members of Al Sirat Grotto of Cleveland, Ohio, who attended.

O. Carlyle Brock, 32°, of Erie, Pennsylvania, was elevated to the office of Grand Monarch to succeed Garland P. Bottom of Metuchen, New Jersey. George E. Hoffman, Past Monarch of Al Sirat Grotto, was advanced to the office of Grand Master of Ceremonies, placing him in line to become Grand Monarch in 1955. A Past Monarch of Al Hassan Grotto, Mobile, Alabama, was elected Grand Venerable Prophet, the initial office in the line. The Grand Venerable Prophet is Edward Coward, who was a member of the Supreme Council Contest Committee. Past Monarch Carl R. Mitchell of Moslem Grotto, Providence, Rhode Island, was elected Grand Trustee, succeeding Joseph C. Griffin of Los Angeles. Past Monarch Arthur J. Althans of Al Sirat was director-general of the convention.

You can always get the truth from an American statesman after he has turned seventy, or given up all hope of the Presidency.—Wendell Phillips.

CANADA NEEDS BRITONS TO KEEP RACIAL BALANCE

CANADA needs immigrants from Great Britain if it is to preserve its racial balance at the present level of British racial stock. But the effect of pressures of Roman Catholic Quebec on the Ottawa Government is to minimize immigration from Protestant Britain and to colonize Canada with Roman Catholics from Continental Europe. Unless Quebec's pressures are considerably lightened, it is not unlikely that, in a few years, Canada will cease to be British in its culture and Protestant in its religion.

The Sentinel, a Protestant magazine published at 73 Adelaide Street, W., Toronto, Canada, gave statistics from several sources clarifying this subject. In 1950 Australia took 175,000 immigrants, mostly British, while Canada got 74,000 of all kinds, which included many from countries of Continental Europe. In 1951 there were 20,000 from Italy and the same number from Germany. It is pointed out that much of the present-day emigration from Britain to Australia is subsidized by Britain. Under the Empire Settlement Act the British Government contributes a portion of an emigrant's ocean fare, provided that commonwealth country involved matches it. Canada, however, has been reluctant to accept this because of Quebec opposition to any plan that exclusively encourages British immigration, obviously for religious reasons.

Of the total number of immigrants who came to Canada up to 1925, 62 per cent were Britons, but now this is down to 16 per cent. While the proportion of immigrants from Continental Europe used to be a mere 20 per cent of the total number of immigrants admitted to Canada, last year they comprised 75 per cent of the total. Canada's intake of British settlers dropped from 44,000 in 1947 to 13,000 in 1950.

Another reason for Britishers going to Australia instead of Canada is a financial one. In 1951 Australia spent the equivalent of \$40,000,000, while Canada spent only \$6,000,000. For about \$150 Australia will take a married Briton and his entire family from their home town in the British Isles to a new home in Australia, with housing and a job guaranteed. Australia puts up the rest as a gift. If the family stays in Australia for two years, not a cent has to be repaid.

On the other hand, a married man in Britain with two or three children needs upward of \$1,000 to establish

himself and his family in Canada. Canada has an assisted-passage loan. With thirty dollars of his own money the worker can get to Canada, the Canadian Government lending the balance. But this assistance is for workers only. The family must wait until the immigrant can meet the travel expense for his family. It is considered hard even for a single man, but a married man (and 40 per cent of British enquirers about immigration are married) finds many difficulties confronting him. While maintaining himself in Canada, he must also maintain his family in Britain. He will have to repay the passage loan within two years, and also he will have to save for his family's passage. Unless he can qualify for a good job in Canada, he must face the bleak prospect of being separated from his family for one to two years.

The Sentinel thus points out the contrast between what Canada could easily do to induce Britons to come to Canada and settle and what Australia actually does to obtain British immigrants, but Australia does not have any strong Roman Catholic Quebec pressures with which to deal. S. W.

EDUCATIONAL FOUNDATION OF THE KNIGHTS TEMPLAR

The Knights Templar Educational Foundation, Division of the Grand Commandery of Kentucky, or the Educational Loan Fund, is a part of the Knights Templar Educational Foundation, a national organization.

The Kentucky Committee is composed of John R. Thomas, Chairman, of Lebanon; Charles A. Keith of Richmond; Frederick Edward Phillips of Port Thomas; Conrad H. Cates, Treasurer, of Elizabethtown; Wallace H. Woods, Secretary, of Winchester. All correspondence should be addressed to the Secretary.

It is the purpose of the Educational Committee of the Grand Commandery to bring vividly to your attention the important role that the Foundation can and must play in the future advancement of the youth of America.

What is the Knights Templar Educational Foundation? A nonprofit organization for the express purpose of assisting students in obtaining a college education.

The Foundation has ample capital and was created by the assessment of \$1.00 per member from 1924 to 1932; the funds are lent, for educational purposes only, to worthy students who

have attained their junior year. It is not charity, but a human and Christian service. It is strictly a loan. It does not completely finance an education, but does assist materially the student to help himself or herself in securing an advanced education. It is a Revolving Loan Trust Fund; it is absolutely necessary, in order to function, that all loans be repaid.

All worthy students, qualified as juniors or seniors in recognized universities and colleges, in need of a small sum of money to enable them to complete their education and graduate may apply for loans irrespective of race, creed, sex, or color.

Loans are made to students who—

Have completed the sophomore year in a recognized college;

Have attained grades to establish their ability;

Have maintained a worthy character;

Have ambition and determination to acquire a college or university training.

Maximum loans will be (a) \$600 when one scholastic year is required to complete the course; (b) \$400 per year when two scholastic years are required to complete the course; (c) \$400 each of last two years, when three or four years are required to complete the course; (d) the maximum of loans to any one student shall not exceed \$800.

The only contribution or effort sought by the Educational Committee is the understanding of the Foundation and the time given in securing more boys and girls worthy and deserving of its service. You and all Sir Knights can have an active part in its working seriously and successfully for the betterment of our youth. Tell other Sir Knights about the work of the Foundation. Tell the story of the Foundation to Master Masons and you will bring a greater appreciation of our Christian Knighthood.—*Grand Commandery of Knights Templar of the State of Kentucky News Bulletin.*

GEORGIA'S OLDEST SECRETARY

Joe E. McLelland, who is now in his 46th year as Secretary of Richmond Lodge No. 412, F. & A.M., Hephzibah, Georgia, has the distinction of being the oldest Secretary of a Masonic Lodge in Georgia.

He was raised to the Degree of Master Mason in Richmond Lodge on March 29, 1903, and, in December, was elected Secretary. He has been re-elected each year since with the exceptions of 1907 and 1908 when he served as Tyler. Brother McLelland was born July 25, 1875.

PROVISO DEFEATED TO BLOCK APPOINTMENT TO VATICAN

LAST March an effort was made in Appropriations Committee of the House to set aside \$70,000 in the State Department's proposed budget, to be used to pay for a "small mission" to the Vatican. When questioned, it developed that the Administration blundered in openly seeking the amount when it "could have been picked up" somewhere in the lump-sum budget of \$79,000,000. It will be recalled that President Truman had stated that he would appoint an ambassador to the Vatican despite the withdrawal of Gen. Mark Clark, who had been appointed to such a post.

Everything was fixed in the House Appropriations Committee for the item to pass, as the vote was only three against it, when a United Press reporter made known the action of the committee. From all over the country letters and telegrams were sent to members of Congress to block the appropriation. The result was that the lower House killed the item by a substantial majority and adopted an amendment, by Representative Prince H. Preston of Georgia, to the State Department bill which forbids the expenditure of any funds for ambassadorial posts "prior to confirmation by the Senate of the appointment of the first chief of mission or other diplomatic representatives to that state or country."

However, when the bill came before the Senate Appropriations Committee, it was turned over to a subcommittee of which Senator Pat McCarran is chairman. The House proviso was eliminated by the sub-committee and Senator McCarran explained that "the subcommittee saw no occasion to raise a religious issue in an appropriation bill." The explanation would, indeed, be amusing if it did not pertain to one of the most important questions now before the country. The wording of the House amendment was to prevent the raising of a religious issue, but the reason assigned by Senator McCarran raised that issue and his action cannot be accepted by Protestants and non-Roman Catholics as a disinterested one, for the deletion of the House proviso now leaves the door wide open for Roman Catholic pressure to be applied for a recess appointment.

It is markedly evident from the action of the House Appropriations Committee and of Senator McCarran, who is a devout Roman Catholic, that the advocates of an exchange of diplomatic representatives between the United States and the Vatican are still at work

and are determined to accomplish their ends. This belief has been strengthened by the fact that, on June 26, 1952, Pope Pius received Myron Taylor for thirty-five minutes in private audience, who only a few days prior to this date had been in conference with President Truman. This means that those who are opposed to an exchange of diplomatic relations between the Vatican and the United States Government must become doubly alerted and prepared to fight any confirmation by the U. S. Senate of an appointment by the President of a representative to the Vatican. The basis for opposition to this appointment is that it is a flagrant violation of the American doctrine of separation of Church and State.

In this fight it is a bit consoling to have so prominent a Roman Catholic admit by implication that the ambassadorship is a "religious issue." Heretofore Roman Catholic advocates of such a post have held the appointment to be political. Only one prominent commentator thought otherwise. Mrs. Anne O'Hare McCormick, writing in the *New York Times* of December 24, 1951, said the appointment was either to the pope as head of the world-wide Roman Catholic Church or it was nothing.

E. R.-S. W.

IF THEY CAN'T DO IT ONE WAY, THEY DO IT ANOTHER

For some time there has been a bitter fight in the State of California by the Roman Catholic Church authorities against the referendum to repeal Assembly Bill 3383, which will be voted upon as Proposition No. 3 at the coming election in November.

The *Los Angeles Times* of July 16, 1952, carried an item which stated that a motion was made before the County Board of Equalization giving the Roman Catholic Archdiocese of Los Angeles a reduction in assessment from \$6,814,000 to \$1,678,880.

Archbishop J. Francis A. McIntyre appeared personally before the board, which is now conducting annual sessions for taxpayers who wish to petition for assessment cuts. It was pointed out by the Archbishop and other spokesmen that the Roman Church operates 172 schools in the county, with all grades from the primary through high school, showing that 70,664 pupils attend the sessions of these schools. The argument for the motion stated, among other things, that the taxpayers in general benefit through

the operation of the self-supported church schools.

This, of course, is the argument that is put up by the Roman Catholic prelates in their fight to have their church schools exempt from taxation. We have repeatedly stated that there can be no benefit to public welfare through the operation of Roman Catholic parochial schools. There is no nation anywhere which is under the domination of the Roman Catholic hierarchy where spiritual and political tyranny does not prevail. Certainly, non-Catholic parents should not be called upon to pay an increased tax on their property, personal and real, to support these parochial schools indirectly by tax reduction.

According to *The Sacramento Bee* of July 29th, the City Board of Equalization has granted requests for steep reductions of assessments levied by the city assessor's office on property owned by the Roman Catholic Church in that city.

These parochial schools, like all other private schools, are operated for profit, in one form or another, and their property should be taxed like the property of any other profit-making business or enterprise. The exemption of these sectarian schools from taxation, or the reduction of the taxes they are required to pay, by reducing the valuation to a ridiculously low figure, simply means that other citizens who own property must go down in their pockets to pay the taxes for these parochial and sectarian schools. It is just another way of the Roman Catholic hierarchy, cleverly devised, of getting their hands into the pockets of the tax-paying American people.

E. R.

J. EDGAR HOOVER COMPLETES 35TH YEAR OF SERVICE

According to the June-July, 1952, issue of *Almas Alibi* of Washington, D. C., J. Edgar Hoover, Director of the Federal Bureau of Investigation, completed his thirty-fifth year of service to his country on July 26th. A review of his splendid work and long period of activities is sufficient to understand why his record has been the envy of many public officials.

Brother Hoover has been a member of *Almas Temple*, A.A.O.N.M.S., for the past thirty years, and the officers and Nobility of *Almas Temple*, as well as those of the Order generally, are pleased and honored to salute him on his outstanding achievements. He is a truly great American, the symbol of law enforcement, justice and fair dealing. They salute him as an exemplifier of those things for which the Shrine stands.

ADVISES FOREIGN LANGUAGE STUDY FOR SOME GRADES

A PLEA that there be a reconsideration of the place of foreign language study in our elementary schools was made in an address delivered by Dr. Earl J. McGrath, U. S. Commissioner of Education, before the 35th Annual Meeting of the Central States Modern Language Teachers Association in St. Louis, Missouri.

Doctor McGrath prefaced his address by citing that, at a recent international meeting on education, the delegate from Egypt addressed the gathering in faultless English. The next day he used French, the other official conference language, and later, in private conversation with the representative from Western Germany, he carried on the discussion in German. In addition, of course, he is a master of his native tongue, Arabic.

Doctor McGrath pointed out that, while the educators from some 40 other countries did not have command of as many foreign languages as the delegate from Egypt, yet most of them could converse with ease in at least one language besides their own.

At this same conference, the United States was represented by five persons each of whom had not less than nineteen years of formal schooling, and each of whom held the Degree of Doctor of Philosophy (Ph.D.), yet not one of them could use another language with sufficiency to carry on even a private conversation, let alone address the audience formally from the floor. This, he said, is not unusual, as Americans who travel in foreign countries are quickly impressed with the ability of natives of other countries to understand and speak several languages besides their own.

There are several reasons for this condition. One is that citizens of the United States do not have occasion to use a foreign language except in the bilingual sections, such as the Southwest and Florida where Spanish is spoken and in Louisiana and Maine where French is frequently used. The result is that students do not have a chance to study a foreign language before they enter high school.

Doctor McGrath explicitly points out that he is not proposing that every American child should be required to study a foreign language at an early age, or at any age for that matter. He said he is merely trying to make clear that the citizens of other nations have had the opportunity to study foreign languages early in their lives in the school system. He feels that there should be a reappraisal of the foreign

language question with a view to making the study of a foreign language available, at least on an optional basis, to pupils in the fourth, fifth or sixth grades. He holds that it is a psychological fact that young children learn new languages easily and idiomatically, and that they learn to speak without accent because their speech habits have not as yet been rigidly formed and for this reason they excel their parents.

He points out that, "whether we discharge our world responsibilities well or poorly, foolishly or wisely, ignorantly or understandingly, will be determined by our ability to understand other peoples and their ability to understand us." However valuable our military and foreign assistance programs may be, "our own long-term leadership must rest on firmer grounds than military and other forms of material assistance," because some people fear our power and others fear dependency. He quoted the late Doctor Bennett, Director of the Point-4 Program, as saying that we could not succeed in uniting free nations around the banner of democracy except as we can convince those who differ from us in culture, color, and creed that we understand and respect them.

Doctor McGrath holds that it is only through one's ability to use another language, even though in a limited capacity, that one becomes conscious of being a member of another nationality or culture group, and that it is therefore in our national interest to give as many of our citizens as possible the opportunity to obtain these cultural insights and linguistic abilities. S. W.

SOUTH DAKOTA GRAND LODGE MET AT HURON

The 78th Annual Communication of the Grand Lodge, A.F. & A.M., of South Dakota was held at Huron, on June 10 and 11, 1952. Huron Lodge No. 26 was host to an unusually large number of representatives and visitors. Hon. J. S. Tschetter, Mayor of Huron, welcomed the assembly, response to which was made by Roger S. Brown, Deputy Grand Master of the Grand Lodge.

Rev. Walter H. Traub, pastor of the Kountz Memorial Evangelical Lutheran Church of Omaha, Nebraska, was the principal speaker at the banquet, at which some 450 Masons, their wives and guests attended. In the course of his remarks, Doctor Traub said, "This is a nation in the making, not made."

He went to Europe last summer at the invitation of the U. S. Air Forces to

observe conditions behind the iron curtain, and commented on the overpopulated and impoverished areas of the world as "swamps of humanity." However, he seemed particularly pleased with the progress made by the Germans in rebuilding their country, and stated that it convinced him "there is no danger of being bombed off this world."

He gave religion and the lack of religious prejudice as the big ray of hope for the world. Another ray of hope given by the speaker was the winning of the confidence of the youth of the world. He said that the United States has organized some 10,000 children in Germany for social, educational and recreational purposes; that the Russians were doing the same to teach their ideals, but that they were losing for the reason that "they were trampling on the toes of those they have conquered."

Roger S. Brown was elected Most Worshipful Grand Master of the Grand Lodge of South Dakota. The next convention will be held at Watertown in 1953.

OMER W. CLARK, VA DEPUTY ADMINISTRATOR, RETIRES

Maj. Omer W. Clark, 33°, a member of Albert Pike Consistory in Washington, D. C., retired in June, 1952, as deputy administrator of the Veterans Administration after nearly thirty years of faithful service to American veterans. He was administrator in charge of pensions, compensation and claims adjudication, which included employment aid, job rehabilitation and vocational education. He was appointed by the late President Harding.

Typical of his fairness, good judgment and sound thinking in his work, we find these words of his which guided him in his duties: "Because the veteran has given time out of his life to the service of his country, he shall be given every legitimate help in making up what was lost. The man who comes back from war will have earned every opportunity we can provide for recapturing the things he sacrificed in defense of his country."

Brother Clark has long been active in both the Scottish Rite and the Shrine.

Because of his active and productive life and present good health we are sure to hear more of Brother Clark's activities both in civic and fraternal affairs, very likely in some flattering offer that will come to him from some organization who appreciated his ability.

A lot of wires would be dead ones if it were not for their connections.

WHAT IS PRAYER?

A. V. SWARTZ, 32°, K.C.C.H., K.T.
103 N. Ridgewood Pl., Los Angeles 4, Calif.

THE great Teacher, Jesus the Christ, very definitely tells us what prayer is and how to pray. It is all set out clearly and simply in the New Testament. He admonishes us to enter into our closet and shut the door and pray to our Father which is in secret, and we would be rewarded openly. He instructs us not to use vain repetitions "as the heathens do," who think they will be heard for their much speaking.

Daniel prayed in his chamber daily. Paul retired to the housetop to pray and Jesus Himself departed from the multitude and went into the mountains to commune with God. Their prayers were answered because they placed themselves in a position to receive the answers. They sought first the Kingdom of God. Their minds were made clear so that all thoughts of envy, greed and self were eliminated, thereby enabling them to recognize all men as children of God, and as such entitled to their rightful legacy of Goodness.

They realized that God is a Spirit and that this Spirit was manifested in Love, Truth and all things Good, and that this Spirit was ever present, filling all space, all powerful and available for assistance in every human need. In short, they had a true concept of God.

Luke records that on one occasion a certain ruler referred to Jesus as "Good Master." Jesus replied, "Why callest me Good? None is Good save One, that is God." Jesus reminded His disciples that always His Father was greater than He and that He could of His own self do nothing, but he who seeks the will of the Father would have all things added.

One reverend gentleman stated that through the medium of prayer we may be able to influence God and thereby realize an answer to our prayers. Would we attempt to change the very nature of God, Good, Truth, any more than the mathematician would attempt to change the simple proposition that two and two equal four? Would we have God discriminate in favor of one and not respecting the needs of another? If so, we pray amiss. The Father's storehouses are filled with abundance available to all to partake of as our needs require. We must prepare ourselves to receive it. We are only entitled to our needs, and these needs are peace, security and comfort, and our preparation for the receiving of these things must first be the realization of one Supreme God and man's relationship to God.

This realization of necessity would place ourselves in a position to receive, and receive abundantly.

Conversely, the position in which many place themselves is directly and wholly responsible for the misfortunes and ills they receive. He who associates with evil companions will himself be deemed evil. The man who practices chicanery in his dealings with others will soon discover that the others are out to get him. He who lives for himself alone, refusing to recognize his brother's need, refraining from extending the hand of friendship and brotherly love, will himself be left utterly alone. Those beset by poverty who, in their ignorance, think, see and talk poverty will not and cannot improve their condition until they clear their thoughts of these things and raise themselves to such a position that they will find themselves in tune with the infinite and they will then receive in a measure commensurate with their understanding.

And so, an eye for an eye or a tooth for a tooth, as recited in the Decalog, still holds until we learn and absorb those Truths which every Master Mason has been taught, and realize that it is more blessed to refrain from certain acts and practices or more blessed to do such things as prescribed in The Sermon on The Mount.

DEAN OF KNIGHTS TEMPLAR OF KENTUCKY HONORED

Joseph Hedges Ewalt, 33°, Dean of Past Grand Commanders of the Grand Commandery of Kentucky, Knights Templar, was honored at the 105th annual conclave in Frankfort, Kentucky, May 21st to 23rd. He was the recipient of a 400-day clock, presented by Past Grand Commander Collis P. Hudson, while attending his 65th consecutive Grand Commandery meeting. The presentation took place at a banquet where some 500 Sir Knights were in attendance.

In his presentation remarks, Sir Knight Hudson said that he was paying "homage to a great Mason and the grandest Past Grand Commander in our realm, a man who has received all the advancements and honors of both the York and Scottish Rite Bodies within the power of the Masons of Kentucky, a man who witnessed the conferring of the Master Mason Degree on our beloved Brother John H. Cowles, 33°, Sovereign Grand Commander of the

Supreme Council, Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, on October 16, 1888, in Louisville Lodge No. 400, F. & A. M. . .

"This clock, which will run for 400 days without winding, is to typify the great time that you have spent in advancing the principles of your life's hobby, Masonry, that you may sit in your beautiful Blue Grass home and, as Sire of your estate, watch the hours tick as each day passes; knowing that each tick of this clock represents a thought from the heart of some one of the over 8,000 Sir Knights in this grand old state who present it to you, saying 'Well done, thou good and faithful servant. You have been faithful in everything'."

On the base of the clock is engraved the following: "Honoring 65th consecutive attendance of Joseph Hedges Ewalt, Annual Conclave Knights Templar, Grand Commandery of Kentucky."

EXERCISE YOUR FRANCHISE!

MARK W. BAUM, K.T., 32°
3628 Neosho St., St. Louis 16, Mo.

MASONIC readers, my compliments to you! This is a polite Turkish custom for greeting a reader, and we need such greetings these days.

It is the civic obligation of all good Master Masons to register and vote wherever you are. If we stand by placidly and neither read, think nor study the acts of our lawmakers, we may find ourselves such backsliders in this art that we will have lost all sense of responsibility for what happens. If we disagree, or are unhappy about our lawmakers or their actions at any time, we should not procrastinate, but write to our Senators or Representative, protesting strongly and giving a good reason.

For instance, if we woke up some morning and found that we no longer had a separation of Church and State, we would be justly furious. Also inflation is here with nothing or nobody to halt it. Inflation is a sharp and sudden rise of prices resulting from too great expansion of paper money. In these unpredictable times anything may happen and get out of control. We must be constantly on the alert, and may our Fraternity be on the spot to do something about it as we are doing about our free school system.

We must insist that our country be placed in safe hands. It is our obligation to see that no one is given the least opportunity to infringe on the basic facts embodied in our Constitution, and may the Stars and Stripes always be our emblem. So mote it be!

BATTLE OF BOYNE WON MANKIND CIVIL AND RELIGIOUS LIBERTY

IN this era, when there is a global titanic struggle between the free world and the fascist-communist enslaved world, it is heartening to recall July 12, 1690, when Roman Catholic James II of England was defeated by Protestant King William III of the Netherlands (William of Orange) in the momentous battle on the banks of the Boyne in Ireland. That river, navigable for some 70 miles, rises in the Bog of Allen in the Province of Leinster and near Carbury in County Kildare. From there it flows in a northeasterly direction and 4 miles below Drogheda empties into the Irish Sea. It was 2 miles west of Drogheda that the battle took place which was to change the course of history.

There is often confusion as to the date. That is because July 1st was figured on the Old Style of reckoning, which under the New Style would be July 11th. Another famous battle a year later, that of Aughrim, also in Ireland, was fought July 12, 1691, when the forces of King William III under General Ginkel routed the forces of James II under French General St. Ruth. General St. Ruth was killed by a cannon ball. There were 25,000 Irish in this battle and they lost 7,000 men besides the whole materiel of the army. The English lost 700 killed and 1,000 wounded. This battle rendered impossible any further efforts by King James in Ireland, and the battle was followed by complete submission of the country. Both battles are celebrated on July 12th.

King William III did not invade England as a conqueror. He came as The Great Deliverer and on invitation of the English noblemen to help them rescue England from Roman Catholic James II of England and Louis XIV of France. By his brutality, arrogance and betrayal in abolishing the Greater Charter of Toleration October 22, 1685; and his revocation of the Edict of Nantes, granted a century earlier by King Henry IV, Louis XIV had ordered a half-million patriotic Protestant Frenchmen to abandon their religion, and levelled Protestant churches with the ground. Protestant laity were sentenced to the galleys. The children of Protestants were torn from their parents and forced into Roman Catholic schools; regiments of dragoons were quartered on Protestant communities. This was the picture that English and Irish Protestants saw might also happen to them, and King William III was welcomed as The Great Deliverer.

G. M. Trevelyan, British historian, emphasizes the importance of the Bat-

tle of the Boyne with these words: "The Battle of the Boyne saved Protestantism in Europe." Historians and publicists are pretty thoroughly agreed (even Roman Catholics among them) that this great battle and its victorious outcome for William the Deliverer, decided many important issues. It established Protestantism as the State religion of England; it set up the Petition of Rights and the Bill of Rights; it forced standing armies to yield to the authority of Parliament; it made a reality the supremacy of the individual conscience in matters of religion, and the rights of man as distinguished from the excesses of the French Revolution—these principles were all involved in the victory of William the Deliverer at the Battle of the Boyne.

F. Hugh O'Donnell, a Roman Catholic lawyer of Dublin, Ireland, writing a while back in the *Belfast [Ireland] News Letter* in regard to the Battle of the Boyne, stated: "Astounding as it appears to the ordinary Roman Catholic, the side of civil and religious freedom was the Protestant side; the side of Louis and James was the side of perjury, persecution, and oppression; and the whole of Europe outside of France was praying for the victory of the Deliverer from Holland as a deliverer of human nature itself from the Bourbon tyrant, his Stuart accomplice, and the Jesuit counsellors and guides of the precious pair."

The Sentinel, a Protestant magazine, published twice a month at 73 Adelaide Street West, Toronto 1, Canada, in its issue of July 3, 1952, stated: "The defense of Protestantism and the maintenance of civil and religious liberty—those were the principles at stake when the first Orange Society was founded and they are the same principles of the Order today. In these days, however, there are other totalitarian threats besides that of the despotism of Rome. Either the fascist or communistic variety is just as insidious and pernicious a threat to these principles and they must needs be dealt as crushing a blow as the enslaving totalitarian ecclesiasticism of the Papacy received 262 years ago at the Boyne."

Many will recall that, during the Chicago World's Fair of 1933, a squadron of sea planes was flown from Italy to Chicago, landing either on Lake Michigan or on a lagoon within the Fair grounds. The squadron was in charge of General Balbo. Before he left America, he accepted an invitation to appear on America's Town Meeting of the Air. Among other statements

on that occasion and in response to questions from the audience, he said that Fascism had been created by the ruling classes of Europe in order to block the rising tides of Democracy all over the continent due to the prophetic and inspiring speeches of President Woodrow Wilson, but that in creating Fascism, the same ruling classes would find they had created a Frankenstein that would ultimately destroy them.

General Balbo, soon after his return to Italy, was sent on a flying mission to Etruria and, while over Egypt, his plane was shot down and he was killed in the crash.

Quoting the Coronation Edition of the *London Times* of 1939, "The Orange spirit in Ontario remains a bulwark against any attempt by the Roman Catholics of Quebec to dominate Canadian or Provincial politics. . . . This is a recognition of the power of the Order in Canada today. It is true that, not only in Ontario, but in every province and every corner of the Dominion where there is an Orange Lodge, there is a dynamic stronghold opposing day and night the ascendancy which one religious body seeks over all others."

The principles vindicated by the Battle of the Boyne had their part in inspiring all that was best in the American Revolution. Measured by twentieth century standards, the battle, militarily considered, was small, but measured by its influence on its times and on subsequent eras, the Battle of the Boyne was epic making. S. W.

LONG SERVICE OF SHRINE OFFICERS

Leonard P. Steuart, 33°, Past Imperial Potentate, was re-elected Imperial Treasurer for the Imperial Council, A.A.O.N.M.S. of North America, at its session in Miami, Florida, in June, 1952. He has been active in Shrine affairs for more than thirty years. Aside from the offices stated above, he is also treasurer of the Shriners Hospitals for Crippled Children and, as such, handles an enormous amount of funds for both organizations, which includes the investment of surplus funds. Brother Steuart is also a Representative at large to the Imperial Council as well as Ad Vitam and Emeritus.

Almas Temple was also honored by the reappointment of Past Potentate Robert P. Smith, 33°, as General Counsel of the Imperial Council of the Shrine of North America. Brother Smith has served in this capacity for a number of years, and was honored by being made an Emeritus Member to the Imperial Council, having been elected representative by Almas Temple for eighteen consecutive years.

"THE FAITH WE DECLARE"

REV. John Chester Frist, D.D., Pastor of Government Street Presbyterian Church in Mobile, Alabama, addressed his congregation on the above subject, taking as his text: Ephesians 2: 8, 9, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast."

We here brief the address of Doctor Frist, who was motivated to talk on this topic because of the experience of a minister who, in the wee hours of the morning, had been called by the husband of a young couple of his church to make a definite appointment to learn more about their faith. It appears that three young couples had been spending the evening together and their conversation had turned to the subject of religion, with the result that one of the couples felt impelled to learn why they believed as they did.

Convinced that countless members of the Protestant churches find themselves in the predicament of the anxious young couple, Doctor Frist spoke frankly on the above topic. Circumstances confronting the Christian Church, such as totalitarian Communism and totalitarian Romanism, he stated, are awakening us to a desire to know better what we believe and why we believe as Protestants. He pointed to our rich heritage; the price our forefathers paid in persecution, loss of home, loss of country, and even at times loss of life, to give us the heritage of our belief. But now, because we have lightly esteemed this treasure of faith, we must make a rediscovery of the faith of the first century of Christianity as did Martin Luther, Calvin and Knox. "Protestantism was not a manufactured faith of these men; it was not a discovery of a new ideal in religion—rather it was the rediscovery of the faith that was in Paul and Timothy and Simon Peter, and the disciples—yea, the faith that was revealed in God's word in the New Testament church, and that for centuries had been hidden under ecclesiastical procedures of the church of the Middle Ages. Protestantism was a return to the simple teachings of God's eternal words."

Doctor Frist pointed out that Protestantism is not a negative movement, just a protest in the sense of a denial. On the contrary, it is the denial of untruths so that the truth of God's word can be proclaimed. First, it holds to a Faith, "a belief in the fundamentals of a religious view of the world; that God is the creator of the cosmos, the creator of man and the loving Father of Christians; that we owe Him love, loyalty and obedience, and that there is a moral

order in the world. We believe that Jesus is God's Son, God's gift to man for his salvation to lead him out of selfish sinful ways and to restore the broken harmony between God and man through the sacrifice of Himself on the Cross."

Second, Protestantism declares "a belief in the Church Universal and the importance of the visible church. Luther, the priest, and Calvin, the theologian, broke away from an ecclesiastical autocracy which had usurped authority over the church and which had set up the false test that only those who bowed to this human autocrat as the vicar of Christ could be members of Christ's Church. As Protestants we declare there is a universal church which is the spiritual church—and we work through visible branches of this invisible spiritual church which has the Living Christ, and no man, as head of the church. Upon this rock of faith in Christ as the Son of God and head of the living church do we build our theology. In our Presbyterian church, which is a branch of the visible church on earth, we recognize other denominations—we do not claim a monopoly on the way to Heaven—and we do not think any visible church is infallible. All have the marks of men on them, and fail at times in judgments and actions. History reveals too many marks of failure for us to sensibly believe otherwise. No visible church has been infallible, nor has the right to speak with infallibility, for men and churches and councils err. . . .

"Third, we declare our belief in Justification by Faith, rather than works. As Paul declares in our text: 'For by grace are ye saved through faith, and that not of yourselves; it is the gift of God: not of works lest any man should boast.' We declare that *no priesthood of ministers can set up a toll gate or a system of traffic control on the road by which men strive toward God, and along which the grace of God comes to men.* Once for all God has said, 'The just shall live by Faith.' We are not saved by any visible church, by any forgiveness declared by men, nor by any good works we perform, or pay for. In God's sight, as Paul declared, 'We all have sinned and come short of the glory of God.' It is simply by our trustful faith in Christ as our Lord and Saviour that we are saved.

"But you say: 'Does this mean that we Protestants do not believe in good works?' Of course it does not mean that. It means we are not saved by those works—these good works are an outgrowth of our faith. The fruit of our faith is seen in our good works. As

John Calvin expressed it: '*It is faith alone that justifies; and yet the faith that justifies is not alone. . . .*' It was this truth that burst like an atom bomb in the thinking of Luther, the priest of Wittenberg. He saw mendicants being sent out with indulgences, which were scraps of paper representing good works sold for the welfare of the souls of loved ones, or for one's own welfare. He was sick of the whole tawdry system. And then, one day these words from the Book of Romans burst with their full force upon him: 'The just shall live by Faith.' It is not by penance, but by repentance—a turning from sin to God, and by faith in the saving power of Christ that men find salvation."

Doctor Frist said: "We declare a belief in the priesthood of believers," which means that we, as a priesthood of individual believers, hold that "once and for all Christ has made that sacrifice for us, and that every believing individual by faith has access to God through Christ, and no other intermediary is necessary." Nothing is said in the Bible about "a particular representative to take the place of the living Christ; nothing is said about having to pray to other intermediaries to make intercession to God for us—there is but *one mediator*—Christ. . . . This is so fundamental a belief in Protestantism that even those who have a meager knowledge of Protestant faith revolt when asked to accept other mediators."

Pointing out that American Protestantism is opposed to union of Church and State, Doctor Frist said that this principle was the direct opposite to that of two totalitarian movements—"one a communistic movement declaring the power of the State over the Church, and the other a Romanistic one declaring the power of the Church over the State, and seeking to control the politics of the world."

Consonant with this policy, he related an incident in Mexico, where the First Christian Church of Atlanta, Georgia, had established a mission work, and the dominant religious authorities stirred up a mob that came to attack the Protestant congregation. This spirit, said he, is dangerously near expression in our country, when, under the imprimatur of an Archbishop of New York, a pamphlet was written and distributed, entitled "Freedom of Worship," which held that "Catholics believe that the Catholic Church is the only organization authorized by God to teach religious truth and to conduct religious worship . . . from this it follows that, as far as God's law is concerned, no one has the real right to accept any church save the Catholic church, or to practice any form of divine worship save that commanded or

sanctioned by the Catholic church. . . .” Such then is the first Catholic principle relevant to religious liberty—that man has not an unqualified right to practice any religion he may choose. Neither does it necessarily oblige others to allow him the unrestricted practice of his religious beliefs.

“I contend,” declared Doctor Frist, “this is dangerously near the position being practiced in Spain today—and is just one step from it. This does not appeal to the fair play of American Protestant or American Roman Catholic laymen, but it is the opinion of the hierarchy controlled by Rome. And we might as well face facts.”

A LIBRARY AND A MUSEUM FOR THE SUPREME COUNCIL OF THE PHILIPPINES

One of the major activities of the new Supreme Council of the Philippines has been to rehabilitate the library and museum in the Scottish Rite Temple. With the library and all the old museum pieces destroyed during the Japanese occupation, this meant starting from scratch. The reference library is beginning to assume a size of which the new Supreme Council is proud. Narra cases have recently been installed for displaying the most treasured items. Numerous Brethren have sent in rare old books, documents, patents, and medals of long ago.

The Supreme Council of the Philippines is greatly indebted to the late Brother George R. Harvey, 33°, who died recently in California and was one of the outstanding students of Freemasonry in the Philippines, for he left the Supreme Council of the Philippines all of his Masonic books and documents.

Brother William H. Taylor, 33°, a Past Grand Master of the Grand Lodge, F. & A. M., of the Philippine Islands, recently has written that all of his Masonic papers and books, not wanted by his son, will be sent to the Supreme Council of the Philippines on his death. As Brother Taylor left the Philippines prior to the Japanese occupation, he has in his library Masonic books of the early days that are now very rare.

The widow of the late Brother Leo Fischer, 33°, has already sent a number of priceless Masonic papers belonging to her husband, who for many years was the editor of the *Far Eastern Freemason*. As time goes on, other brothers, no doubt, will make arrangements to leave their Masonic books and papers for the Supreme Council Library and Museum.

A committee has been recently formed of Masonic Brethren of the different nationalities in the Far East, who in friendly emulation are striving

to install historical and museum pieces of a Masonic nature, which they hope will exceed any display from the Occidental nationals.

Brother Henry Gilhouser, 33°, Grand Secretary General of the Supreme Council, is devoting full time to this work.

PIGEONS RETURN LATE FROM MIAMI

A unique event during the Imperial Council Session of the Shrine in Miami, Florida, was the Dove of Peace Float, for which each of the participating Temples had been asked to contribute a homing pigeon.

According to *Almas Alibi*, published by Almas Temple, A.A.O.N.M.S., Washington, D. C., which reported the incident, each pigeon, when released from the float in the stadium at 11:00 a.m., June 17th, was to carry a message of peace and good will to its home.

“Noble Teunis F. Collier, 32°, General Chairman of the Almas Pilgrimage Committee, was able to secure nineteen pigeons from the Metropolitan Washington Racing Pigeon Concourse at Tuxedo, Maryland. These special emissaries of peace and good will were carried to Miami where they were released to Noble Van Wulfen in charge of the spectacular event.

“The first of the pigeons from Washington, D. C., returned thirteen days later; the second took fifteen days, but the third won for itself the title of ‘Corrigan’ because in addition to being tardy in its return, it took the wrong route home and stopped enroute long enough to inspect the *S. S. Montana*, where it was winned and dined. ‘Corrigan’s’ story is indeed quite interesting. Its owner is Roma LoBuono, a pigeon fancier, who lives in Washington, D. C. Mr. LoBuono sent four pigeons in all to the Shrine Convention in Miami. These birds, with hundreds of others, were released to fly directly home with their messages. They were not supposed to have any lay-overs, detours, or side trips.

“Mr. LoBouno waited for the return of his birds and, when days passed and word came that two other pigeons had returned, he felt that some misfortune had overtaken his carriers. Then one morning later, when he checked his loft, there sat one of his pigeons looking tired and thin. The owner opened the capsule and read the Shriners’ message, but, lo, another scrap of paper was tucked inside it. This read: ‘This bird came aboard the *S. S. Montana* at sea off the Isle of Tortuga on June 27. He was fed, watered and released by Radio Officer C. B. Walker, of Beaumont,

Texas, at 8:00 a.m.’ This message was signed by Mr. Walker.

“The island of Tortuga is about 1,100 miles southeast of Miami and about 2,200 miles from D. C. Mr. LoBuono hasn’t the slightest idea why ‘Corrigan’ took the wrong route unless it was because he flew off with some Puerto Rican birds and tagged along with them until he discovered his error. . . .”

IMPERIAL POTENTATE’S PRAYER

In a recent issue of our Scottish Rite publication we reported the rise of Imperial Potentate Harvey A. Beffa in the Shrine Order under trying difficulties. Now we publish the remarkable prayer which he gave following his election at the Imperial Council Session in Miami, Florida. This prayer, in the words of Brother Frederick Wilken, 32°, editor of *Almas Alibi*, was given by a truly great and fervent Noble, one who puts his faith in God.

“Our Heavenly Father, Great Architect of the Universe, all we have is of Thee. The fellowship of fraternity, the offices of our Order, the privilege of providing aid and assistance to those who are less fortunate than we. Accept our thanks for the many gracious bounties we love, the right to assemble together in man’s greatest brotherhood, the joy of working together in a great and noble undertaking, the pleasure of walking together as free and independent people.

“Bless and protect those of my beloved family, for they have contributed so much to my being here today. Bless and protect all of those who are away from us on the field of battle. Hasten, we pray Thee, their safe return and the day when peace will come to mankind, and war will be no more. Bless and protect each member of our Order and enlighten all of us with the knowledge that serving mankind is the highest service to Thee.

And, Heavenly Father, I say unto Thee a special prayer, a prayer for guidance and tolerance, a prayer for humility and understanding, that our Fraternity throughout the following year and for all the years to come will grow in service, that I may some day truly say, ‘Father, I stand before Thee as a humble servant, hopeful that the Divine Plan that controls time and space without beginning or end is nearer fulfillment because of the little I have done in the short space of time I have been privileged to walk and work among my Brothers.’”

All that is necessary for the triumph of evil is that good men do nothing.—*Edmund Burke.*

THE AMATEUR APHORIST ON LIBERTY

C. F. ANDREWS, 32°, *Lacoochee, Fla.*

ALL fear is ignorance of its own cause. We tremble for our liberty because we know not what it is, seeing only its thin shadow in political clichés and ideological flourishes.

Bigotry thinks to bury conscience and, unaware of what it does, gives soil in which its seed may sprout and grow and bear at last its own sweet flower—all liberty.

Freedom's boundaries are the limits of the individual will to do right. No governmental system can provide freedom, for the power to grant freedom is the power to withhold it, and is, therefore, tyranny still.

Many men who profess fear of tyranny fear more deeply the prospect of doing without the things they can buy with the price tyranny offers them for their surrender.

The average man's instinctive concept of freedom of opinion is possession of ample power to have his own opinion enforced.

True liberty of opinion is that enlightenment of mind and that integrity of will, which, together, so preoccupy a man with getting more light and more courage that he forgets to demand liberty for his opinions.

To the extent a man keeps himself under the restraint of his own discipline, to that extent will he be unaffected by restrictions imposed from without.

The impetuous cry of many a man for freedom is merely the petulant protest of his futility against the minimum demands of nature.

Men create their own freedom in the thoughts they think. They do not inherit it in a legalistic license to think them. True opinion is its own liberty.

Tyranny is the birth pains of liberty, which is being born perpetually. Freedom has no birthdays.

There is no collective freedom. Freedom will forever be the birthright and the burden of the individual person. Only anarchy can give perfect governmental freedom. But only perfect men can live in anarchy. And so anarchy becomes opprobrious and impossible, taunted for the sins of the men we are. Men need government in ratio with their lack of morality.

He who insists that liberty lies in possession of material power betrays the fact that he is more zealous of power than of liberty.

Liberty is the profit you earn when you pay the price virtue asks. Men

unwilling to pay it have deluded themselves that liberty is the price itself.

History has taught us that we need be less concerned with the ideologies that proscribe our worship than with those that prescribe it. The former content themselves with no more than human prerogatives. The latter preempt the auspices of heaven.

The only real guarantee of freedom of worship is sincerity of worship.

A free press does not make free men. Free men make a free press. Men are free in proportion as they neither depend on the press for enlightenment nor give themselves as dupes to its deception. The urge to climb toward the light is precedent to distribution of the light. Moral rightness already knows the truth the press will tell, and instinctively detects its lies. Otherwise a false press would deceive all men alike, whereas it actually deceives only a part of them.

Governmental benevolence is governmental tyranny, for government can dispense only what it can usurp. It has no vested capital of its own.

There is no democracy in a government that takes from one citizen and gives to another, yet takes its orders equally from both. By dividing between two or three what it takes from one, it throws the balance of power to the beneficiaries and at once becomes a constitutional beggary.

A man who is unwilling to die for his conscience would better be prepared to die for his pride. And he who is unwilling to give his own life for the justness of his opinion should blush to ask his fellows to give theirs for the freedom of that opinion.

A million men go out to die for so-called freedom of opinion, not one of whom will make the smallest sacrifice or suffer the slightest indignity for opinion itself.

When tyranny is about to fall of its own decay, it precipitates a war, if it can, behind whose blindness it disguises itself as reform. War then takes credit for this false amendment, and becomes man's new tyrant, though it be only the puppet of the old.

When men, believing true liberty depends on power, give themselves to that power, they at the same time surrender their own liberty. Material power has always made little distinction between the liberties of those who love liberty and those who despise it.

When a man has fought himself free

from bondage to the outrage of his own conscience, he has won a degree of liberty that is beyond the proscriptive power of political tyranny.

SAVANNAH SCOTTISH RITE BODIES CELEBRATE

On July 1, 1952, the Scottish Rite Bodies of Savannah, Ga., met in the De Soto Hotel and celebrated the sesquicentennial of the Scottish Rite in America and the establishment of the local Bodies in Savannah in 1882. General Charles P. Summerall, 33°, Grand Treasurer General of the Southern Supreme Council and Sovereign Grand Inspector General in South Carolina, and Henry F. Collins, 32°, Past Grand Master and Grand Secretary of the Grand Lodge of South Carolina, were the principal speakers. The distinguished guests included Thomas C. Law, 33°, of Atlanta, Sovereign Grand Inspector General in Georgia; S. Marvin Griffin, 32°, Lieutenant Governor of Georgia, and J. Clayton Perry, 33°, Past Grand Master.

According to the *Masonic Messenger* of Macon, Georgia, the history of the Scottish Rite Bodies in Savannah has been one of accomplishment in all fields of culture. A hospital for crippled children was built in Decatur, Georgia, and it was the source of the inspiration for the hospitals built later by the Shriners. Money for education has been furnished to the youth who were found worthy. Immediate funds have been furnished those unfortunates who were in distress. But the greatest work of the Rite in that area has been in the educational field, the improvement of individuals in those things which make a man better and enable him to appreciate the value of liberty and freedom, that liberty which carries responsibilities and that freedom which includes the use of the intellect, the powers of speech and of conscience.

Dr. Richard Joseph Nunn, 33°, born in Wexford, Ireland, December 13, 1831, was the first Sovereign Grand Inspector General in Georgia, and he was the first physician to use a microscope. He passed away in Savannah on June 29, 1910.

CORRECTION

We wish to correct a misstatement made on page 3 of the August issue of the *Scottish Rite News Bulletin*. The annual meeting of the Supreme Council 33°, A.A.S.R., of the Northern Masonic Jurisdiction, U.S.A., will be held during the week of September 23rd at the Hotel Statler in New York City, not in Boston, Massachusetts.

INSCRIPTION ON SAMUEL GOMPERS MEMORIAL

The following is the inscription on the Samuel Gompers Memorial in Washington, D. C., dedicated to Labor:

"So long as we have held fast to voluntary principles and have been actuated and inspired by the spirits of service, we have sustained our forward progress and we have made our labor movement something to be respected and accorded a place in the councils of our republic. Where we have blundered into trying to force a policy or a decision, even though wise and right, we have impeded if not interrupted the realization of our aims.

"No lasting gain has ever come from compulsion. If we seek to force, we but tear apart that which united is invincible. There is no way whereby our labor movement may be assured sustained progress in determining its policies and its plans other than sincere democratic deliberation until a unanimous decision is reached. This may seem a cumbersome, slow method to the impatient, but the impatient are more concerned for immediate triumph than for the education of constructive development."

Mr. Gompers was, for many years, President of the American Federation of Labor. He was an active Mason and received the 32nd Degree of the Scottish Rite in Washington, D. C., February 10, 1906. A Masonic Lodge in the District of Columbia—Samuel Gompers Lodge No. 45—was named for him.

OPEN HOUSE AT SCHOOL

The National Citizens Commission for the Public Schools, 2 West 45th Street, New York 36, N. Y., announced through its bulletin, *Citizens and Their Schools*, that "Children in Today's World" will be the general theme of American Education Week, to be held from November 9-15, 1952. Co-sponsoring this week are the National Education Association, United States Office of Education, American Legion and the National Congress of Parents and Teachers.

"Not only on the national, but also on the local level," said the bulletin, "the 'Public Schools Week' idea is spreading around the country, with each community adding a local flavor all its own. We told you about the unique features of this 'week' as sponsored by the Masons in Arizona, and by the Minneapolis Citizens Committee on Public Education. One out of every eight adults visited the schools during American Education Week in Stamford, Conn.

"One of our correspondents recently told us about Public Schools Week in

his small agrarian community of Maxwell, California. He wrote: 'All week was Open House, with refreshments, at Grammar School, with guided tours and taxi service by the former teachers in town. . . .

"The Principal showed a film strip to half a dozen local social and fraternal organizations. This film strip was produced by the faculty and in 86 frames follows the activities of one day in school. A tape recording commentary complemented the film. . . .

"One night during the week the townspeople were invited to a discussion of contemporary problems faced by the school—problems of a moral or 'value' nature. The local ministry and constabulary served as a five-man advisory committee. . . .

"The next night, the school was open to the public and displays of representative pupil work were put on each desk. . . .

"Our correspondent also wrote that 'the local newspaper is published once a week and for several weeks running publicity on the event at school made up about 70 per cent of the news.'

"Another typical example of the excellent coverage which the press usually gives to Public Schools Week is found in Alice, Texas. Both of the local newspapers, the *Alice Daily Echo* and the *Alice News*, gave full-page spreads to the Week's activities. The *Daily Echo* ran a special 'Public Schools Week' Section in its Sunday edition.

"If your community is making plans for American Education Week, we would be glad to hear about them and pass them on to our readers."

Since the National Citizens Commission for the Public Schools was established a few years ago it has held an annual dinner. Denver, Colorado, will be the host to the Commission Annual Dinner and Citizens Assembly on Education, next January 30th and 31st. Like other states, Colorado has been faced with school problems, and, in particular, a tremendous birth-rate increase in the past fifteen years, the *Citizens and Their Schools* points out.

MASONIC TWINS RETIRE

Ralph G. and Roy H. Minton, 66 years old, the latter being section foreman, retired recently after a total of 85 years with the Milwaukee (Wisconsin) Railroad.

Active in Masonry, these brothers are believed to be the only twin Shriners in the United States, and likely in the Scottish Rite. They entered Eau Claire Consistory of the Scottish Rite at the same time, and also became Nobles in Tripoli Temple, A.A.O.N.-M.S., in Milwaukee together.

FATHER AND FIVE SONS ARE MASTER MASONS

A father and five of his six sons are members of Casey Creek Lodge No. 536, F. & A. M., at Casey Creek, Kentucky. The sixth son is seventeen years of age, and his father expects him to become a Mason as soon as he reaches his twenty-first birthday.

The father is Ethley Overstreet, 59 years of age. He did not become a Mason until May 11, 1952, and on the same day his son, Oval, also became a Master Mason. His other sons had joined several years ago. Calvin was raised March 11, 1944; Elba M., October 14, 1944; John T., May 11, 1946; J. H., November 12, 1949.

45TH TRIENNIAL CONCLAVE

The 45th Triennial Conclave of the Grand Encampment of Knights Templar of the United States of America will be convened in the city of New Orleans, on September 20, 1952, and run through September 26th. Those who have never attended a conclave of the Grand Encampment cannot realize the magnitude of such an occasion. The beautiful and impressive religious service held on Sunday afternoon, attended by thousands of uniformed knights and other thousands of nonmembers, is one of the most inspiring occasions one could wish for. The Templar parade, with Sir Knights from practically every state in the union, marching to the strains of martial music, is, to use a slang expression, "something to write home about." Also, many forms of entertainment have been planned for the pleasure of those attending this conclave.

Kentucky will be represented at the conclave by between sixty-five and seventy Sir Knights and ladies, which is the largest crowd to attend a Triennial Conclave since 1928, when it was held in Detroit.

New Orleans is unique in American cities; where the Old World rubs elbows with the New. Here one finds the shades of Lafitte, Morgan and others who made history flitting through the corridors of the centuries-old buildings. Here the "inner man" can be gratified as can be done nowhere else in the country. Here one finds the descendants of the French Creoles, the Spanish nobles, and the famed "Kaintucks." Here one also finds the world's finest goods and merchandise. New Orleans is indeed appropriately named the Queen City.

Why don't you plan to attend?

(W.A.A.)—Grand Commandery of Knights Templar of the State of Kentucky News Bulletin.

THEOCRATIC CONTROL IN N. Y. RECEIVES SHARP SETBACK

It has become notorious that Cardinal Spellman, ever since he rose to power in the hierarchical menage, has been trying to make New York (and the entire country for that matter) as theocratic in control as is Roman Catholic Rome under the Pope. The crack-down on the Boards of Education in New York City and Newark and Trenton, New Jersey, forced them to ban from their school libraries that nationally known journal of comment, *The Nation*, because it published a series of articles by Paul Blanshard telling the truth about Roman Catholic official teachings and practices in the field of medicine, education, science, economics and history—although no student was required to read *The Nation*. Mr. Blanshard did not create these facts. He merely exposed them to public gaze, but, if the Roman hierarchy and Cardinal Spellman object to these facts becoming known and are fearful of the consequences to Rome if the public finds out about them, there is one safe method, and only one, for the Roman hierarchy to protect itself, and that is *change the facts* so it will have nothing to be afraid of if the facts do become known.

But that is not all. The result of Cardinal Spellman's actions caused Roman Catholic laymen to call on store owners in the Bronx to decorate their stores for a Roman Catholic celebration under threat, or implied threat, of boycott.

Still more recently, in order to force observance of Good Friday, the Fire Department branch of the Anchor Club, which is composed of members of the Knights of Columbus, distributed more than 11,000 display cards throughout the city, according to the press. The president of the club was quoted as saying that 2,000 cards were sent to the Bronx but that the use of the cards was "voluntary," and that any merchant was free not to use them, if he so wished, and he would not incur recrimination thereby.

The National Jewish Post of April 11, 1952, had something definite to say. It ran an exclusive interview with Msgr. William C. Humphrey, priest of the Highbridge Sacred Heart Roman Catholic Church. He called it a "tempest in a teapot." He expressed the view that the matter was "dynamite." He added that it might lead to anti-Semitism. But, had the Monsignor given due consideration to the subject, he might have concluded that it might just as easily lead to anti-Catholicism as to anti-Semitism.

The Jewish merchants held a meet-

ing and decided that not only would the stores remain open but they would not display any cards. One storekeeper was reported to have said that it was "bad taste" to ask for display of those cards in a community that was 50 per cent Jewish. "We don't ask them [the Roman Catholics] to close their businesses on our holidays and there is no reason why we should close on theirs," he stated.

Cardinal Spellman's office was quoted as saying that the movement to force closing of non-Catholic stores on Good Friday did not have his approval. Those who have followed events in Vatican City State and the archdiocese of New York are aware of the use made of the device known as "the trial balloon." Was this attempt to force non-Catholic stores to close on Good Friday a "trial balloon" to see how much non-Catholics would stand for? If so, Rome and its unregistered business and political agents in New York were not kept waiting long to find out. S. W.

THE SPANISH SITUATION

According to a News Release of July 1st, from the National Association of Evangelicals, 1422 F Street, N. W., Washington, D. C., the Rev. Paul E. Freed, evangelist of Greensboro, North Carolina, is still carrying on what amounts to a personal effort to gain religious liberty in Spain. His persistency had made some headway in Spain and has with some members of Congress, and was also noted by President Truman.

A few years ago, when attending a religious conference in Switzerland, Rev. Mr. Freed was deeply impressed by the purpose of Spanish representatives of Protestant churches to wipe out the intolerance imposed upon Spain by the Roman Catholic hierarchy.

After receiving word of his third visit to Spain in the cause of religious freedom there, President Truman, some six months ago, asked the clergyman to call upon him. The President had been impressed by the report which had reached him through the Spanish government and U. S. Ambassador Stanton Griffis. Rev. Mr. Freed again visited Spain, where he talked with high cabinet members of the Franco regime. He was promised that greater religious liberty would be given religious minorities.

But there was a backfire. It appears that the traditional Roman Catholic control of political affairs exists in this unfortunate country where Romanism, in all of its hurtfulness to progress, holds sway. This is indicated from the explosion of the Spanish Cardinal Segura against Franco's relaxation of Catholic control, as Rev. Mr. Freed

has received word of new restrictions and even worse persecutions.

However, the release stated that twelve U. S. Congressmen have manifested an interest in the matter, resulting in an invitation to Rev. Mr. Freed to a luncheon, where he briefed a mode of action that could be taken. It was stated that some of the legislators were shocked at what he told them, and proposed that several members of the group call at the White House and the State Department with him to lay before these two agencies the whole problem of religious freedom in Spain. In commenting on the present situation, Rev. Mr. Freed said he was "convinced of the good faith of the Spanish promises of last March, but extreme pressure from radical and medieval-minded sources has made compliance almost impossible." Nevertheless, continued the North Carolina minister, "If Spain will not fulfill her promises, she will never do anything for minorities."

States the release, Congress is appropriating one hundred million dollars to aid Spain, and the wish of Rev. Mr. Freed is that the Spanish Government will "listen to reason" on the issue of intolerance.

Not wishing to pour cold water on the noble efforts of Rev. Mr. Freed, any hopes of the Spanish regime listening to reason seem empty and utterly devoid of realization. This constructive faculty of the mind is not known to entrenched Romanism. E. R.

FREE ENTERPRISE

People of the United States are accustomed to take our free enterprise for granted. It was born of our necessities and has been kept flexible by the initiative and enterprise of countless people who adopted the underlying principles to their special problems. The members of the Junior Order are aware that the incentives of free enterprise develop alert, efficient and responsible citizens. When citizens become soft and are willing to give over their decisions and responsibilities to others, our country is in danger. Equally dangerous to freedom is the proposal of government to take over decisions and responsibilities in private matters. It is then that the citizen forfeits duties which are rightfully his and out of which he develops strength.

... We know that no governmental organization can undertake planning for industries, etc., and that too long imposition of federal planning and management of industry may so weaken the vitality of free enterprise that we may lose the greatest impetus to our power to defend.—*The Junior American*.

ROMANISTS SEE NOT THEMSELVES AS OTHERS SEE THEM

Dr. James M. O'Neill, Chairman, Department of Speech, Brooklyn College, New York, spoke at the recent annual convention of the National Catholic Education Association. In his remarks he assailed statements made at the regional convention of the American Association of School Administrators, which met in Boston, and particularly objected to what Dr. James Bryant Conant, President of Harvard, said.

From what was reported in *The Cincinnati Times-Star*, Doctor O'Neill did not meet head-on what the Harvard president said, but appears to have hit a slanting blow. He said, in part: "The suppression of religious education is the first concern of all dictators. Defense of religious education is everywhere the first frontier of freedom."

"Totalitarians have to take over the education of children in order to have grown people who will consent to live without freedom. . . .

"America cannot be free if parents are compelled to follow the decisions of others in regard to the education of their children."

First, Doctor O'Neill is emulating Cervantes' great character, Don Quixote, for certainly he is striking at windmills when he implies that Doctor Conant would suppress religious education. The Harvard president did not attack religious schools as such. He plainly stated: ". . . the greater the proportion of our youth who attend independent schools, the greater the threat to our democratic unity. Therefore, to use taxpayers' money to assist such a move is, for me, to suggest that American society use its own hands to destroy itself." Doctor Conant is here talking of the dual system of schools in which the taxpayer supports public schools and aids parochial schools in several ways in a number of areas in the United States.

Second, it is not often that we can agree with the top echelons in the intellectual spheres of the Roman Catholic Church. We find that the eminent scholar, Doctor O'Neill, is sound in his statement that "the suppression of religious education is the first concern of all dictators." His authority is pre-eminently sound, also, for he is, in fact, but voicing what the practice of his church has been for centuries, and which it is now doing in Spain and other dominantly Roman Catholic countries. Its reason for doing so, as a totalitarian Church-State, is graphically set forth in this sentence by Doctor O'Neill: "Totalitarians have to take over the education of children in order to have

grown people who will consent to live without freedom." What an honest (?) *faux pas* in the domain of Roman Catholic thinking! Behold the millions of dollars now going into Roman Catholic schools and the some 1,500 places where there are violations of our state constitutions by the Roman Catholic prelates in commingling their religion in the conduct of our public schools! And for what purpose? Why "to take over religious education of the children in order to have grown people who will consent to live without freedom."

Third, we further agree with the profound scholar of Brooklyn College in his declaration that "America cannot be free if parents are compelled to follow the decisions of others in regard to the education of their children."

Certainly the eminent professor is acquainted with the canon law of his Church (or is he?) and *knows* beyond the peradventure of a doubt the meaning of Canon No. 1224, which reads in part: "The religious teaching of youth in any schools is subject to the authority and inspection of the church. . . ."

For emphasis, we repeat what Doctor O'Neill said on this point: "Americans cannot be free if parents are compelled to follow the decisions of others in regard to the education of their children."

We wonder how he regards the "local Ordinaries" of his church, "who [and we are now quoting from Canon No. 1224] have the duty to watch that nothing is taught contrary to faith and good morals, in any schools in their territory." Are not the "Ordinaries" the "others" whose *decisions* the parents of Roman Catholic children have to obey?

In his pamphlet just off the press, entitled "My Catholic Critics," Mr. Paul Blanshard states: ". . . but Catholic bishops always disguise their school doctrine wherever possible in non-Catholic countries. In my chapters on education I went to great lengths to show that the doctrine of parental control of education in Catholic propaganda is a complete fraud, and that the members of the hierarchy commonly use the parent as a mask or shield for their real gospel, the complete control of education by the priest."

Now, a little further observation about "others" who appear to be "bishops" when invoking Canon No. 1374: "Catholic children must not attend non-Catholic, neutral or mixed schools, that is, such as are open to non-Catholics. It is for the bishop of the place alone to decide, according to the instructions of the Apostolic See, in what circumstances and with what precautions attendance at such schools

may be tolerated, without danger of perversion to the pupils."

It will be quite obvious to the reader why there are so many violations of our state constitutions by the Roman Catholic authorities in forcing their nuns and brothers into our public schools as teachers, aside from the points developed under the second category of this article.

In conclusion we are thinking of some of the remarks of Job on integrity, Chapter 31, verses 4, 5, 6 and 35:

"Does not He see my ways, and count all my steps?

"If I have walked with vanity, or if my foot hath hastened to deceit;

"Let me be weighed in an even balance, that God may know mine integrity. . . .

"Oh that one would hear me! behold, my desire is that the Almighty would answer me, and that *mine adversary had written a book.*" (Emphasis ours)

The Roman Catholic Church has written much, which its American priests, prelates and members in high places among us would disguise until they can strike more boldly at our free institutions. And the time is sooner than we think. E. R.

SHOULD WE GET EMOTIONALLY AROUSSED?

A great many good Americans are emotionally aroused over the national trends, and we will never get a change otherwise. The truth is that every battle won, every cause aided, every soul saved, comes from the emotional response of people who are aflame with a sense of wrong and profound sacrilege or injustice. It is when enough men and women [are] aroused over the same thing at the same time that the sparks begin to fly and things begin to happen—not until then. Then factual has its place, but the emotional finally governs. The cynical, who are dry-as-dust, believe in nothing and never fire anybody, may sneer as they please, but history shows and we have seen with our own eyes the rebirth that comes to human beings with a great idea. The appeal may come from religion, a call to human service, or the power of love. They all partake of the same texture. The American people are basically emotional and too often they have in them the achievement of greatness, and foolish indeed is he who loses faith and discounts their power to do and progress.—*The Black Fez, Iowa.*

It is better to sit alone than in company with the bad; it is better to sit with the good than alone.—*Mohammed.*

CIVIL DEFENSE STRESSED

When the Grand Masters of Masons held their conference in Washington last February, they heard a forthright address by Paul Stokes of the Federal Civil Defense Administration. He pointed to three errors which most people are apt to make in regard to civil defense. He enumerated them thus: (a) the enemy won't try to attack us on our home front; (b) if the enemy does try, our Armed Forces will stop the attack before any serious damage is done; (c) if the attack should penetrate to the home front, we are equipped to handle any and all resulting casualties.

Mr. Stokes pointed out that these ideas are not factual. He admitted that such notions are "comfortable." But they are all the more dangerous on that account because the American people are deceiving themselves in electing to believe in a security they do not have at the present time.

The power behind the blows that defeated Germany and Japan came from the men on the farms and in the factories. Therefore, the enemy in World War III (should it come and which we, of course, all hope never will come) would begin by attempting to destroy this part of our population.

The nation's industrial power, which supports its Armed Forces, is another military objective of the enemy. The atomic bomb, which killed 70,000 at Hiroshima and injured another 70,000, would today almost double that number. But civil defense, the speaker said, can cut the number of deaths and injuries. He added that, with civil defense, "we can move with the attack and meet it where it strikes. Without civil defense, our American home front is a sitting duck."

A LIGHT—NOT A MIRROR

As Scottish Rite Masons we have been instructed in the principles of all the enduring philosophies that have influenced human progress through the ages—guiding lights by which to chart the course of our individual lives and gauge our responsibilities to humanity.

The Scottish Rite is not just another society of respectable men in which membership is desirable for the prestige that such membership may carry into social and business circles. The Scottish Rite is a fellowship of men who aspire to live beyond the moral standards of their time; to add something to the Brotherhood of Man by advancing the practical efficiency of spiritual life; by promoting the uplifting of the political, industrial and social life in their communities and by the example of their individual actions becoming a guiding light and not merely a mirror

reflecting a morality of evasions and expediency. It was Voltaire who said: "History in its true sense is philosophy teaching by example." By declaring our allegiance to Scottish Rite philosophy and principles we likewise assume the obligation—to teach by example.

To accept a culture and morality based on the faulty reasoning that because "everybody is doing it, why should not I?", that considers "a morality is high enough as long as it is on a plane with common practice," is to lower our Scottish Rite standards, to follow a "will-of-the-wisp" into a morass of corruption and dishonesty.

We have seen the result of such reasoning in the abuses of government, both local and national, in college athletics, in the Kefauver investigations and other exposures. Most of us read our newspapers these days with mixed feelings of concern and indignation and a wonder of what may come next.

Considering the situation as it is and what needs to be done to correct it, there can be no question that it is more important than ever for a Scottish Rite Mason to be consecrated to the highest ideals of private conduct and public virtue. Ours the obligation to lead—not merely reflect; to be a light, not a mirror.—W. O. S., *Scottish Rite News*, Erie, Pa.

FREEDOM OF KNOWLEDGE IS THREATENED

One of the most disturbing reports on academic freedom this year has been an 86-page study by the National Education Association. Its main theme is that a growing censorship in public schools has made "insidious inroads" into the teaching profession.

The report charges that teachers are afraid to tackle almost any controversial subject. School boards and superintendents bow to outside pressure groups, even though the groups may be against the best interests of education. The whole idea is to avoid a row with "troublemakers."

The result of all this is that teachers take for granted the policy of not offending anybody. They try to keep peace in the ranks, and stay away from any controversial issue that might upset a member of the school board or of the community. Textbooks are removed even though they have been used for twenty years, simply to avoid getting into a row.

N.E.A. has adopted a resolution suggesting that each school system set up a joint committee of community members to consider all pressure-group complaints.—*Rocky Mountain Consistory Bulletin*.

ROMAN CATHOLIC POSITION ON MASONRY AND PROTESTANTISM

Two Roman Catholic members of the Canadian Parliament recently gained praise from a priest of their faith when they attacked a Protestant for daring to speak in an uncomplimentary manner about the pope. He intimated that if Roman Catholics had said the same about the leader of a Protestant faith, the indignation of Protestants would know no bounds.

At the same time the priest made his statement, there was on sale in Toronto, Ontario, Canada, *The New Mission Book*, published by the Redemptionist Fathers. The following quoted passages show the type of material being circulated among Roman Catholics about Protestants and Protestant ministers.

"You sin against faith by reading heretical bibles, heretical and infidel books and papers. The Protestant Bible is not the word of God. It is a mutilated and corrupt version of the Holy Scripture. . . . The Roman Catholic priest alone can show his mission from God Himself. . . . The ministers of the various sects have no authority, no commission from God. They are impostors. . . ."

"Protestantism is split into countless wrangling sects. The few remnants of Christianity that hide the leprosy of heresy are wearing away, and the grinning skeleton of infidelity appears in all its blasphemous deformity."

On the subject of Freemasonry and other fraternal societies, *The New Mission Book* says the following:

"The Church forbids her children under pain of excommunication to join the Freemasons; she likewise forbids the faithful to join the Odd Fellows, the Independent Order of Good Templars of Pythias, the Sons of Temperance," etc. . . .

"The Catholic Church has justly condemned oath-bound secret societies as dangerous, contrary to good morals and essentially opposed to civil and ecclesiastical authority. The oath required by such societies as [is] unlawful. . . . It may require the commission of murder or some other atrocious crime. Members of these societies have been frequently commissioned to murder their nearest relatives and best friends; to revolt against lawful authority. . . ."

Such Is Toleration!—Masonic Mercury, Georgia.

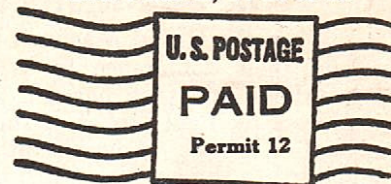
Happiness is not in our circumstances, but in ourselves. It is not in something we see, like a rainbow, or we feel, like heat of a fire. Happiness is something we are.—*John Sheerin, Pastoral Review*.



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SCOTTISH RITE NEWS BULLETIN

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There is no charge for the SCOTTISH RITE NEWS BULLETIN, which is sent without any obligation whatever upon the part of the recipient. It is the property of the Supreme Council, 33° (Mother Council of the World), Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, and is under the direct supervision of Sovereign Grand Commander John H. Cowles, 33°, with Acting Grand Secretary General C. F. Kleinknecht, 33° Honorary, Business Manager.

This Bulletin is published as a contribution to the welfare and happiness of the nation by diffusing information concerning education and civics, and it is hoped the widest use may be made of the data contained therein. Any of the material may be used at any time, with or without credit to the SCOTTISH RITE NEWS BULLETIN, but where it is noted that excerpts have been made from other publications, proper credit should be given. A marked copy would be appreciated when our material is used.

Freemasonry has ever been the friend and supporter of constitutional government. Fourteen of the Presidents of the United States have been Masons, and the Declaration of Independence and the Constitution of the United States were largely formulated by Masons. Freemasonry seeks to inculcate and deepen a sense of duty and responsibility in a patriotic citizenry and, as a primary consideration, the Supreme Council desires to stimulate an earnest and intelligent interest in public education as fundamental to patriotism.

The Supreme Council Favors:

1. The American public school, nonpartisan, nonsectarian, efficient, democratic, for all of the children of all the people.
2. The inculcation of patriotism, respect for law and order, and undying loyalty to the Constitution of the United States of America.
3. The compulsory use of English as the language of instruction in the grammar grades of our public schools.
4. Adequate provision in the American public schools for the education of the alien populations in the principles of American institutions and ideals of citizenship.
5. The entire separation of Church and State, and opposition to every attempt to appropriate public moneys—federal, state or local—directly or indirectly, for the support of sectarian or private institutions.